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When men shall get away from the hallucinations of the war spirit, they will be able to realize that there is greater honor and infinitely greater blessings in the bloodless victories of peace than in the bloody triumphs of war.

Noting a moment further the subject of inventions and in the single field of electricity, we ask the reader to consider the work of a Franklin, who took the electricity out of the clouds; of a Morse, who sent it speaking over a continent; of a Field, who sent it singing under the sea; and then to ask himself if, within the history of the race, one warrior has ever done for his country what these have done for theirs.

In application of the above, let some of our worthy and would-be-patriotic citizens, instead of inciting the war spirit that they may get fame as commanders, take some position in the civil service and perform their duties as true lovers of their country, and without compensation, and the voice of praise will come from all true lovers of peace. Again, let the jingoes, burning with belligerent patriotism, ready to shout war from the platform and through the yellow journals, turn their attention to inventions, internal improvement, the uplifting of the masses, relief of the poor, the extermination of the great evils that affect society, and the world will in time award them their due meed of honor as patriots, philanthropists.

Yes, you say, "in time," but when? When the world grows better and wiser. But still when? When the new patriotism is adopted, a "consummation devoutly to be wished." Alas! alas! when?

In my humble judgment, this time will come when, and only when, the middle and humbler classes of citizens, who always form the rank and file of the army, shall say: 1. We will not engage in the slaughter of our fellowmen until the last means has been exhausted for securing a peaceful settlement of difficulties. 2. We will not engage in it even then, save in the defense of liberty or of the life of the nation. 3. We will never engage in war for the wicked purpose of conquest, even for mines of gold or beds of diamonds, nor for the more wicked purpose of appeasing the wrath of kings, emperors or other potentates.

This done, and war will cease, war patriotism will have come to an end, and the white-robed victories of Peace will be more honored than the blood-stained victories of war.

WICHITA, KAN.

The Enforcement of the Decisions of an International Court.

The following paper, by LeRoy Parker of Buffalo, N. Y., is a reprint from the Report of the Eighteenth Annual Conference of the International Law Association, held at Buffalo, N. Y., Aug. 31 to Sept. 2, 1899. The paper was presented to the Association and referred to the Executive Committee. Though we do not agree with Mr. Parker as to the necessity of some method of enforcing arbitral decisions, believing, as the history of actual arbitrations indicates, that such decisions will always be obeyed, yet we are glad to let our readers see Mr. Parker's thought.

"It needs no preamble to introduce the single point connected with the subject of international arbitration which I desire to present to you, that is, the enforcement of arbitral decisions. Through most of recorded time the voice of the holiest of men, of prince and prelate, of philosopher and statesman, of philanthropist and warrior, of diplomat and man of action and affairs, has spoken in favor of universal peace, and has condemned the warring of man with man. You are all familiar both with the arguments that have made for peace through all the ages, as well as with the efforts to induce nations to war no more. Leagues, congresses, and conferences have met, debated and highly resolved that there should be no more war. So universal has become the sentiment in favor of peace that no ruler would to-day dare to advocate, as an abstract proposition, the strife of arms rather than the conditions of peace for his people. But, after centuries of earnest endeavor in this behalf, nations still war against nations or rest upon an establishment of arms, the cost and maintenance of which are utterly beyond calculation. Methods for the settlement of war-breeding disputes have been planned, and have been formally adopted among nations, but without lasting effect. Their binding force has been like ropes of sand. Leagues, conventions, treaties have alike been broken whenever interest dictated.

"Honor has not compelled the observance of obligations among nations any more than it has among men. Yet men suffer penalties at the hands of the law for its violation. The judgments of courts of law are enforced by law. Law would be impotent without some provision for its enforcement.

"So universal has the feeling grown that the powers will not observe the law of treaties or conventions that the world shrugs its shoulders and smiles at the attempt to substitute arbitration for arms, with the expectation that the power decided against will in all cases obey the decision of the arbitral tribunal. It says: 'How Utopian is that court of arbitration whose decisions may or may not be obeyed at a mere caprice, but which cannot be enforced?'

"The late conference at The Hague, after making provision for voluntary arbitration between nations, made no provision for the carrying out of the decree or award of the arbitrators. The only reference to this point in the 'Project of convention for the peaceful regulation of international conflicts,' which was accepted by the conference and is to be submitted to the different powers represented there for their approval, is contained in Article 18, which provides that 'an agreement to arbitrate implies the obligation to submit in good faith to the decision of the arbitral tribunal.' This is substantially repeated in Article 31.

"This is not enough. Provision should be made for some method of enforcing such decisions. The powers having once adopted the principle of arbitration and provided a suitable tribunal, and any two or more having submitted their controversy for decision, the decrees of that tribunal should be made potent by some proper mode of compelling obedience to them if obedience is refused.

"The principle of arbitration may fairly be said to have received the recognition and indorsement of every

civilized nation. Arbitration signifies an adjustment of disputed points and a decision. A decision to be of any effect must be complied with or enforced. How then may that decision be enforced.

"It may be assumed, if you please, that nine out of ten, or ninety-nine out of every hundred, decisions will be complied with in good faith by the nation decided to be in the wrong; but how about the tenth or one hundredth case? Must that one remain unperformed? The uncertainty of reaping the benefits of an arbitral award may well deter the powers from resorting to arbitration. But if each power, the weakest as well as the strongest, knows that it will not be obliged to collect its own judgment by force, in the event of the refusal of the defeated one to perform, and that it may rely upon the whole force of the signatory powers, moral or otherwise, to compel compliance, then submissions of controversies to arbitration will possess an element of reality which will remove them out of the realm of dreams and will make them as freely resorted to as are actions at law for the enforcement of civil rights.

"It is the certainty of the enforcement of the decrees of justice, not the mere declaration of them, that gives confidence to those who seek its tribunals.

"I believe that provision should be made in the scheme of a permanent tribunal for arbitration, by which the decision or award of the arbitrators, when once an arbitral convention is entered into by two Powers and submitted, should depend for its enforcement, not alone upon the good faith of the parties, but should be subject to enforcement by the joint act of the signatory Powers.

"How that act shall operate, what sheriff or grand marshal, with what force, shall enforce the mandate of the High Court of Nations, may not easily be determined, but if it is the will of the Powers to make such provision the way can easily be found.

"The Powers have never yet been at a loss how to enforce their demands nor how to redress their injuries. Disarmament will not mean the entire abrogation of military and naval forces. They will still be needed, in greatly reduced degree, as a police force for the prevention of internal disorder, and may be used, as a last resort, to compel a recalcitrant nation to obey the decision of the court to which it has referred its cause of action.

"A declaration of non-intercourse by the Powers will bring the most refractory nation to terms, and in this pacific way obedience be compelled.

"If, after the submission and decision of an international question by the Court of Arbitration, either of the parties refuses to abide by its decision, would not a withdrawal of all international recognition by the other Powers, and the closing of all ports to the commerce of the non-complying Power, be a wholly justifiable act?

"If the project for arbitration, when approved by the several Powers, should contain an article to the effect that, in case of a Power failing to submit in good faith to the arbitral decision, it shall be the duty of all the other signatory Powers to sever all relations, diplomatic and commercial, with such Power, I venture to assert that no instance would ever occur of a nation refusing to obey the mandate of the arbitrators."

Zsar Shalom.

In the prophecy of Isaiah the coming of the Zsar Shalom, the Prince of Peace, was foretold. His kingdom should be established with judgment and justice from henceforth even forever.

When Jesus was born, angel voices announced the good news of "Peace on earth, goodwill to men." Thirty years later Jesus commenced publicly to declare the principles on which the kingdom of God is founded and the methods to be pursued in its progress as a universal kingdom. Neither army nor navy, neither gold nor diamonds, neither materialism nor militarism was required. Nay, all these were set aside as antagonistic to the great result.

Influences were brought to bear upon Jesus to induce him to adopt the means commonly used to attain to political power. The tempter tempted him in vain. The king would have none but willing subjects, willing to obey the laws of the kingdom, laws simple, pure and promotive of the happiness of all kinds and conditions of men. A spiritual kingdom which held out no financial or political emoluments was neglected or ridiculed or opposed. Insult and mockery, slander and caricature were used; but nor man nor devil could make him swerve in the least from the principles he had proclaimed. The consequences were easily foreseen — persecution and death as of a malefactor. This bravest of the sons of men, who had power to summon legions of angels to deliver him, who had power to smite with death all his enemies, would not allow a sword to be used for his defense.

His practice corresponded perfectly with his principles. Even in the agonies of death he prayed for the forgiveness of his foes, whose eyes were too blind to perceive the spiritual nature of the kingdom of God. Spite of protest, all read over the cross "The King of the Jews" written in Hebrew, Greek and Latin characters.

How many of those who daily pray "Thy kingdom come" appear to have a better understanding of the nature of the kingdom than the men contemporary with the earth-life of Jesus?

Nations consist of units. In nominal Christian nations, the government could not to-day muster an armed force to carry offensive war around this fair earth if a majority of these units bore with any show of propriety the name of Jesus Christ. The true Christian accepts the laws of the king; laws so simple, so plain that a child may understand — so briefly expressed that a child may memorize them in a few hours. The ten words of the Decalogue, condensed by Jesus into two short sentences, whose one motive is Love, must be the controlling rule of life.

Ay, but some one will say: "The standard is ideal, quite unpractical for man in this world." Surely everyone who professes to believe in the Christ of the gospels, the Immanuel, must maintain that Jesus knows the capabilities of man, and in laying down a rule for the conduct of life would not be either so unkind or so unwise as to demand the impossible. Would he offer a stone to him who asks a loaf?

Drawing near to departure from this world, and well knowing the many temptations his followers must endure, knowing on the other hand, his immense reserve power